

FEBRUARY, 1885.



	PAGE.		PAGE.
EDITORIAL.		THANKSGIVING ADDRESS AT ATLANTA	
THE FIGURES.....	35	UNIVERSITY.....	49
HARD TIMES—OUR ROLL OF HONOR.....	36	INDUSTRIAL EDUCATION: WHAT THE A.	
THE FREEDMAN'S CASE IN EQUITY.....	37	M. A. IS DOING.....	51
PARAGRAPHS—A SANITARY VIEW OF IN-		THE CHINESE.	
DUSTRIAL EDUCATION.....	38	THE OUTLOOK.....	53
BENEFACTIONS.....	39	CLASS OF CHINESE GIRLS (cut).....	55
THE A. M. A. AT THE NEW ORLEANS		CHILDREN'S PAGE.	
EXPOSITION.....	40	LETTER FROM AN INDIAN BOY.....	56
THE SOUTH.		RECEIPTS.....	57
LIST OF MISSIONARIES AND TEACHERS....	41		

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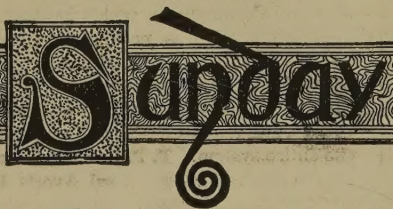
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THE AMERICAN MISSIONARY.

VOL. XXXIX.

FEBRUARY, 1885.

No. 2.

American Missionary Association.

\$365,000

NEEDED FOR THE CURRENT YEAR.

Your Committee are convinced that not less than a **THOUSAND DOLLARS** a day are imperatively demanded to perfect the admirably organized plans of the Association, even for the present, to say nothing of the pressing needs of the early future.—

[FINANCE COMMITTEE'S REPORT ADOPTED BY ANNUAL MEETING AT SALEM.]

THE FIGURES.

<i>Receipts.</i>		<i>Col. and Don.</i>	<i>Estates.</i>	<i>Total.</i>
Oct. 1 to Dec. 31, 1884.....		\$43,627.90	\$7,714.00	\$51,341.90
do " 1 " 31, 1883.....		48,299.79	4,533.51	52,836.30
Decrease....		\$4,671.89	Inc., \$3,177.49	Dec., \$1,494.40

THE receipts published in this number bring us to the end of the first three months of our fiscal year. The summary given above shows how we stand as compared with last year. Total compared with total, we are behind. May we not, however, hope that the turning-point will soon be reached, and that all through the rest of the year it shall be our privilege to chronicle a steady increase? We are out in the current of our work. We cannot turn back. The thirteen thousand dollar deficit from the last year adds to our solicitude. We ask

our friends to keep their eyes upon the figures as we publish them from month to month. They will prove to be very suggestive teachers.

THE papers are having a good deal to say these days about "hard times." Capital is sensitive and seeks cover at the slightest alarm. People hesitate about investing when they feel uncertain as to security. Benevolent societies are the first to feel the depression of business reverse. This fact is a storm signal whose significance we should sacredly heed. It proclaims danger, yet a danger that, with thought and prudence, can be averted. There are many whose gifts have come to us from an overflowing abundance. Suppose, now, that they should join the grand army of self-sacrificing givers that, at such a stress as hard times produce, is in sore need of recruits; suppose, farther, that by personal effort new contributors are secured, and then suppose some of the capital that may be withdrawn from investment for fear of loss, instead of being hidden away or placed under lock and key, should be sent out into the active service of the Lord, and be converted into redeemed souls and regenerated manhood. Just let these suppositions be realized, and the danger threatened will never be encountered. If the readers of the *MISSIONARY* will think, pray, talk and preach along such lines as the above suppositions mark out, we are confident that we shall be brought safely and triumphantly through. What if the record should show larger gifts in the treasury of the Lord than were ever known in times of acknowledged business prosperity! From the Christian stand-point, why not?

OUR ROLL OF HONOR.

We publish this month the names of our missionaries and the stations at which they are located. These names constitute our Roll of Honor. We are proud of them. Some of them are the names of old and long-tried veterans, the story of whose experience is full of romance and thrilling interest. All of them are the names of men and women who have made themselves of no reputation because of the work in which they are engaged. And what is that work? The salvation of the lost. The enlightenment of the ignorant. The elevation of the degraded.

It is surely very strange that opposition should be encountered in such work. It would seem as if it ought to have the benedictions of the good and the well wishes even of the bad. And yet the fact is, the good names of these missionaries are evilly spoken of; many times their personal safety has been imperilled, and they have been, and still are, made social outlaws because of their work.

This is not as it ought to be. It is not as it will be. Truth is steadily pushing for the light. Right is constantly asserting its claim for recog-

dition. Old prejudices and false customs die hard ; but their doom is written, and die they must. Problems will demand solution, in whose clearing up will vanish many a cherished folly. Here is such a problem for our Southern friends to solve. That most excellent Christian scholar and divine, Rev. Atticus G. Haygood, D. D., of Georgia, states it thus: " If, on other grounds, the teacher is entitled to personal and social recognition, the fact of his teaching a negro school should be no bar. Think, for example, of people admiring David Livingstone, and then turning up their noses at a teacher, not because he is bad, or ignorant, or ill-bred, nor yet even because he is a negro, but, forsooth, because he teaches a negro school ! There is a very large intimation of ' sham ' in this distinction without a difference. It is utterly absurd. May it not also be sinful ? " We commend this problem to the good Christian people among whom our missionaries dwell, for solution. They will be sure to come out where Dr. Haygood leads them. And when they see the absurdity of their attitude in regard to our missionaries, we believe they will soon see the farther conclusion, namely, that it is sinful.

Meanwhile, our missionaries will keep on faithfully doing what they believe to be right, accomplishing thus two things at once : Witnessing for the truth and helping the needy. All honor to this noble band of self-denying, principle-maintaining men and women. They are standard-bearers of our advancing Christianity. They are where, as standard-bearers, they ought to be, at the front, the post of sacrifice and danger, but they are leading in a cause that is sure to win.

THE FREEDMAN'S CASE IN EQUITY.

This is the title of a most thorough and refreshingly candid paper from the pen of Geo. W. Cable, published in the January *Century*. His opening sentence, " The greatest social problem before the American people to-day is, as it has been for a hundred years, the presence among us of the negro," indicates his estimate of the importance of the subject. From beginning to end the paper bears the marks of carefulest thought, profound conviction, and loyalty to truth. Mr. Cable is a native of Louisiana, an ex-Confederate soldier, the son and grandson of slaveholders. He has a right to be heard. He knows the subject. He knows the American people. He evidently believes that nothing is ever settled that is not settled right. He does not believe that the freedman's case has as yet been thus settled. Moral questions will not be suppressed. If ignored in the domain of private morals, they " spring up and expand once more into questions of public equity ; neglected as matters of public equity, they blossom into questions of national interest ; and despised in that guise, presently yield the red fruits of revolution." On the basis of such a principle, he argues that there will be no quiet to the agitation until

the freedman is a free man in all respects. And he is right. We commend our readers to secure this article if possible and read it. They will be amply repaid.

WE hope none of our readers will fail to read Prof. Crogman's address, published in this number of the *MISSIONARY*. Prof. Crogman is a graduate of our Atlanta University, and is now a Professor in the Clark University, a school for colored youth in Atlanta sustained by Methodists. The splendid tribute he pays the teachers who went South to teach the colored people is very handsomely done—and it is just.

AND still the votes are coming in. Subscriptions for *THE AMERICAN MISSIONARY* last month number nearly one-half the total subscriptions of the preceding year. Most heartily do we thank our friends. There are thousands yet to be heard from. We know fifty cents is not a very convenient sum to send, but we beg our readers to remember that a dollar answers for two years. *Vote early and often.* In politics, this is not a commendable motto. In the peculiar election we are just now trying to carry through, we put special emphasis on the *vote early*, and yet do not object to the vote often—that is, if the voters feel like it.

A SANITARY VIEW OF INDUSTRIAL EDUCATION.

From the time when it was made manifest that man by the sweat of his brow must provide his bread, there has been occasion for industrial education. Its ameliorating consequences is a good reason for it. Indirectly, at least, it has the example of the Carpenter's Son for its authority; His mighty works were for the most part in relief of physical wants. An industrial education serving such ends has an unquestionable warrant.

In the August number of *THE AMERICAN MISSIONARY* we gave statistics of mortality of colored people in several Southern cities. For the last week in May the number of deaths per 1,000 among the blacks in Atlanta was 49, in Charleston 39, and in Richmond 50; while the death rate among the whites in those cities was 19, 18 and 19, respectively—less than one-half. This showing was not on account of the negro's inaptitude for the climate; that is especially favorable for him. It was in consequence of his ignorance of hygienic laws on the one hand, and his inability or indisposition to observe them on the other.

On several occasions, a few years since, colored missionaries for Africa were submitted to a thorough medical examination, when it was found that among the females but few were sound in body. Different physicians informed us repeatedly that most negro women in this country were in like unhealthy condition, for which ignorance, poverty, neglect and

wrong were chargeable. To avert such evils from the coming generation is a part of the work of this Association. The negro will never be at his best either for this country or Africa until his physical condition is improved.

Looking at an industrial education simply from this point, much will be found to emphasize its urgency. The colored people have been limited to a very meagre variety of food. Pork with corn bread improperly prepared has been the chief staple of a majority of them. In our different boarding institutions and in our schools for cookery we teach that suitable food should be used and how it should be prepared. The blacks are apt students in this department; they have ability as cooks. The Southern country is capable of producing a large variety of crops, and we seek to encourage such agricultural industries as will be most helpful. At Berea a fruit-canning establishment has been put in operation. At Tougaloo, truck is raised for the Northern market. At Atlanta, experiments with a variety of crops have been abundant and successful, so that by these simple household and agricultural industries a good variety for invalids, young children and others is being furnished. We are rendering great service also by teaching our students to have care for the protection of their persons. They need good houses; we teach them carpentry. Their clothing has been limited and unsuitable. They are often ignorant of what is required for health, and when and how to wear their garments. We instruct them in their proper use, and how clothing should be made. Exposure to wet and cold, over-exertion and improper indulgences—these account largely for the diseases among the females to which we have referred. We aim to remedy these evils. Lady missionaries, lady physicians, ladies in charge of industrial schools, one and all are mindful for the health of those to whom they minister, and not a little of their work consists in urging the observance of sanitary laws; and we believe that however weighty other considerations for an industrial education are, none appeal more powerfully to the Christian heart than those mentioned, and that the death-rate to which we have alluded indicates that human pity, as well as Christianity, renders such work not only timely but imperative.

BENEFACTIONS.

Hon. S. A. Smith has given \$50,000 to McGill University, Montreal, for separate higher instruction for women.

Dr. Taylor, late President, has presented to Wooster, O., University an additional gift of property, valued at \$5,000.

E. A. Goodnow, of Worcester, has pledged the sum of \$10,000 to the Huguenot Seminary of South Africa, on the same terms as his recent gift to Iowa College.

The \$6,000 given by Mrs. Knowles for an industrial building at Atlanta University, has provided a neat and suitable building for the institution.

A Northern gentleman interested in the Slater work, has given \$25,000 to Emory College, and other friends have pledged \$30,000, for a School of Technology in the college.

The children of the late Caleb Van Husan, of Detroit, give \$6,000 to Kalamazoo College, \$2,000 to the Chicago Baptist Theological Seminary, and \$500 to the Clinton Avenue Baptist Church, it having been their father's intention to make such gifts himself.

The \$365,000 required by the A. M. A. ought to be expended in aggressive missionary work, and its institutions should be speedily endowed in order that the Society may have the funds to do so.

THE A. M. A. AT THE NEW ORLEANS EXPOSITION.

As a matter of interest to many of our readers, we here quote, slightly abbreviated, a report of our exhibit in New Orleans, given in the *Daily Picayune* of that city:

The American Missionary Association display closes the educational exhibits in the east gallery. It occupies large space and is gayly decorated with pale-blue and white draperies. In this display will be found a complete report for eye and mind of the progress made by the colored school children and by the Indians during the past years. Upon long tables are ranged for examination books in use, neatly bound, copy-books and innumerable specimens of drawing, fancy work, knitting and plain sewing, also agricultural and blacksmithing specimens from various training schools.

Straight University, which has nearly 600 pupils, sends examination pamphlets, a number of pictures and silk embroidery.

It is curious to note what most interests visitors in certain departments. Straight University sends large numbers of imaginary letters written by pupils from various parts of the world. The visiting public read these letters with as much avidity as if the innocent epistles were real letters, and the neat manuscripts are already well thumbed. One of the best letters, all things considered, is from a pupil from Honduras, who has only been studying English two years. His letter, signed Emilio Mazien, is first rate.

The display from the Indian School at Santee, Neb., consists of school books printed in the Sioux Indian language, and these are a first, second and third reader, a moderately advanced geography, a hymn-book, and "Dakota Wowapi Wakan," or Bible in the Sioux tongue. A little oblong crocheted tidy is made of parti-colored stripes, each one the work of a young Pocahontas, who has added her name, age and tribe to which she belongs. In fact all the Indian work is thus marked—the young red men and maidens seeming particularly careful to give their tribe. This school also exhibits shoes, harness, tin cans, step ladders and models of household furniture. The girls have sent long linen bands full of buttonholes, aprons and undergarments finely hemmed.

The Atlanta University sends silk-worms, cocoons, a neatly drawn map of the city, and fine examples of free-hand drawings applied with colors.

The kindergarten exhibits from Storrs Atlanta school are very cunning, and the photograph of the ebony kindergarteners, taken while at their tasks, is like a

picture. The work of the children, braided wraps, embroidered animals and paper contrivances, will compare favorably with any kindergarten in the country.

The exhibit from the Hampton Institute, Virginia, is placed upon a pedestal. This school is properly a State Agricultural University for the negro race in Virginia and for such Indians as may be sent to it by the National Government. It has 600 members, and these have sent some very fine harness, woolen work and carpentry work.

A curious display from the Gregory Institute, Wilmington, N. C., teaches quite a lesson in domestic economy. The girls have sent specimens of "stocking darn-ing" and of that still more economical and homely employment known as "re-footing old stockings." A patchwork quilt made by the boys, forms a part of this display. Looking over the exhibits made under the American Missionary Association, the writer is pleasantly impressed with the excellent care with which the colored and Indian pupils all over the country are being instructed in trades. As cooks, carpenters, blacksmiths, farmers, brickmakers they are being practically instructed, as well as being given good collegiate educations.

The display of drawings from the Le Moyne Institute, of Memphis, is exceedingly beautiful and attracts universal admiration, as being most artistic and complete.

THE FIELD.

1884-1885.

The following list presents the names and post-office addresses of those who are employed in the Churches, Institutions and Schools aided by the American Missionary Association.

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THANKSGIVING ADDRESS AT ATLANTA UNIVERSITY.

BY PROF. W. A. CROGMAN.

If I were asked to-day what one thing since the close of the war has contributed most to the permanent prosperity of the South, I should unhesitatingly answer, Christian charity—that charity which has exhibited itself not only in the giving of gifts, not only in the lavish expenditure of immense sums for the elevation of the degraded masses; but by its prayers, by its sentiments promptly and fearlessly expressed against wrong, by its patient endurance, and by its individual sacrifices made in a field which could promise but little more to the laborer than the reward of conscience for having served at a critical period his country and his kind. It is just nineteen years since the surrender at Appomattox, nineteen short years. But what events have crowded into that brief period! What stupendous changes have been wrought within that time in American society, especially in Southern society!—changes as radical in their nature as they will be far-reaching in their consequences. It is true that these changes have not always been accompanied by peace and quiet and good feeling. This was hardly to be expected. There have been bloodshed and murders. There have been individual sufferings. Thousands have perished by violence and privation. But what, after all, are the sufferings of the thousands compared with the freedom of the millions, and all the possibilities which that freedom grants? And whatever may have been the sufferings, it is safe, I think, to say that they would have been multiplied many times, had it not been for the tireless energies of the Christian churches.

The victories of peace are more glorious than those of war, it is said. I believe it; for they are generally more difficult to achieve. It is easier by far to kill a man than to change his opinions. It is easier by far to overrun a country than to root out of the hearts of its inhabitants their long cherished hatreds and prejudices. This requires time. This requires patience. This requires sacrifice. This requires forbearance and love. Hence it has ever been the lot of Christianity to follow in the track of armies, and reconquer that which was said to be conquered. Caesar with invincible legions may carry Roman eagles into the very heart of Britain; but the proper subjugation of that island dates from the time when Pope Gregory the First sent St. Augustine and forty monks to preach the gospel to those fierce, wild, uncouth barbarians. And so, when the victorious army of the North was passing in review before President Johnson in the streets of Washington, another army vastly inferior in numbers, imbued with a different spirit, and armed with no other weapons than the Bible and the spelling book, was marching under the

eye of God down into this very field from which Grant and Sherman had but recently withdrawn. Silently came they into the field. There was no heralding of their approach, no display. Hopefully came they into the field, notwithstanding they knew that to the majority of the people their presence would be obnoxious. They came with faith in God and love for man. They came impelled by Christian duty and patriotism to wage a new war against the more deadly enemies of the republic—ignorance and vice.

It is not necessary ; nor is it desirable to dwell here on the state of the South at that time. It could but present a picture dark and confused at the best. It is not necessary to remind you here of the bitter opposition which existed then to negro education, an opposition which only too often manifested itself in acts of violence and brutality. Nor need I remind you here of the hatred and contempt that was heaped upon the so called "nigger teacher." This is history, known and read of all men. Pleasanter by far will it be, and certainly appropriate on this good Thanksgiving Day, to revert for a few moments to the splendid achievements, under God, of these faithful, Christian workers.

Their work, as we have said, was begun in confusion ; but out of chaos they have brought order, out of darkness light. Previous to the emancipation not more than 30,000 colored persons in all these United States could read and write. To-day, according to the statement of Commissioner Orr, of this State, a statement verified by statistics, fully 1,000,000 colored children are in the schools. I say, previous to the emancipation, not more than 30,000 colored persons could read and write. To-day, according to the last report of the society under whose auspices I have been laboring for many years, that society alone has given instruction to 80,000 persons, and these in turn to tens of thousands more. This number could, of course, be greatly swelled by the figures which could be shown by the Congregationalists, Baptists and Presbyterians, who for these many years have been laboring with equal patience, zeal and love, for the advancement of mankind.

There are some, however, who think that there has not been enough accomplished in these years, for the time, the money and the energy spent. Well, perhaps there has not. But suppose these various societies had accomplished, up to this time, nothing more than the teaching of these thousands simply how to read and write, who could estimate the value of the achievement? Who could measure the scope of its influence and tell where that influence will end! When you have once taught a man to read you have placed in his hands the key with which he may—if he be industrious—unlock all the stores of knowledge in his own language. When you have once taught a man to read you have opened up to him unlimited possibilities, and laid the foundations for a broad and liberal culture. When you have once taught a man to read you have introduced him into the best society of all the ages ; you have made him the companion of Shakespeare, Milton and Bunyan ; of Bacon and of Burke ; of Tennyson, Longfellow, Bryant and Emerson ; and you have quite unfitted him for slavery. When years ago a kind mistress, in the State of Maryland, undertook to teach a little slave boy to read, little did she think that she was awakening aspirations never again to be quenched ; little did she dream that she was unchaining extraordinary powers, and kindling the first fires of eloquence in the soul of a Douglass. The alphabet was made for freemen. It is the weapon most dreaded by tyrants. When Martin Luther would break most effectually and for all time the papal yoke from the neck of Germany, he translated the Bible and set the people to reading. I am thankful to-day for the pen of Lincoln and for the sword of Grant ; but more thankful by far for the patient "school ma'am" who taught the negro his letters, and set a million of us to reading.

INDUSTRIAL EDUCATION. III.—WHAT THE A. M. A. IS DOING.

BY SUPT. ALBERT SALISBURY.

In two previous articles (Oct. and Nov., 1884) I have set forth the general aspects of Industrial Education and its relations to a missionary work like that of the American Missionary Association. I wish now to set forth, briefly, the practical possibilities and the present undertakings of the Association in this line.

Among all the industrial schools of this continent, Hampton Institute stands easily first in the amount of invested capital, or plant, and in the variety and extent of its operations. It is, moreover, unique; there is nothing else like it, and perhaps never will be, either in its scope or in the genius which marks its administration. To give any adequate account of the work in actual operation there would occupy all the space at my command.

The A. M. A. can not attempt to duplicate Hampton Institute; it has neither the means nor the man for such an undertaking.

I therefore pass to the consideration of what it is possible for us to do on our wider field in the present and near future. The industrial training which can be given by the A. M. A. schools is necessarily limited, both by financial and other considerations, not only in extent but also in variety. The ways in which we can wisely make effort seem to be as follows: 1. *Agriculture*, which is to be, after all, the occupation of the great majority of the people for whom we are laboring. In this, we may well give somewhat of theoretical instruction through lectures and even text-books; but more important than this, and not incompatible with it, is that effective teaching which comes by working out the practical object lesson of a thoroughly well tilled farm, as is done at Hampton, and to a less degree, as yet, at Tougaloo and Talladega. In this a two-fold purpose is served. Employment is given to needy students, and practical education is at the same time given, with but partial interruption of the progress of intellectual training.

But the idea of running school farms simply for the first-named end, the giving of employment to students, was long ago abandoned. Student labor is too costly, simply as service. It must be made thoroughly educational in order to be justified. Fortunately, the style of farming which is most truly educational is also most nearly remunerative. Good tools, good live stock, and good tillage are the indispensable factors in this sort of object lesson.

2. *Wood-working*, of which the principal branch is carpentry—turning and carving occupying a minor place. This has an advantage over agriculture, and also over the other trades, in the greater ease with which it may be made a matter of class instruction. Much can be accomplished in teaching the use and care of tools without entering at all upon processes of manufacture. Thus, classes numbering as high as twenty or twenty-five were taught during the past year at Atlanta University. Classes are also under instruction at Talladega College, Tougaloo University, and Lewis Institute (Macon). Repairs and additions to the various buildings of the several institutions furnish opportunity for practical application of the instruction given at the benches of the class-room; and in the course of time some lines of manufacture may also be found practicable, varying in kind with the locality. Along with wood-working, instruction in glazing would seem to be feasible, and even in that most useful art, soldering.

3. *Blacksmithing*.—There are many good blacksmiths among the older colored men; and there is no reason, except lack of opportunity for learning, why there should not be more among the rising generation. In school shops it is possible to teach this trade successfully to classes. One teacher can instruct from six

to ten pupils at as many forges, but the expense is greater than in teaching the use of wood-working tools. There is an inevitable consumption of coal and of metal—a serious loss unless some market can be found for simple articles of handiwork. Instruction in this branch is quite limited, though something is being done at Toulaloo, and more at the Santee Indian school.

Wheelwrighting is fast becoming an obsolete art in the North. The great factories have pushed the hand-made wagon out of the market. In the South, however, there is still much need of capable wheelwrights for the extensive repairs necessitated by the horrible roads—or rather lack of roads.

4. *Tinning*.—This is also limited in its possibilities. A market is necessary for the disposal of products. Even a few pupils under a competent instructor can turn off an inconvenient amount of tin-ware, if storage proves to be its fate rather than sale; and schools are always at a disadvantage in the market. A fair beginning has been made in this branch at Toulaloo University.

5. *Printing*.—If I were to name yet another branch of handiwork which it is possible to carry on as an educational accessory, it would be “the art preservative.” The experience of A. M. A. institutions in sundry attempts hitherto is not at all of an encouraging sort; but this is very likely because they were not managed as educational agencies, under careful and skillful supervision. A start under the new method is being made at Fisk University, with many points in favor of its success.

The reader is perhaps surprised that I have not named *shoe-making* as one of the practicable branches, since it has so often been incorporated into the industrial organization of various reformatory institutions; but it no longer seems a feasible undertaking for an industrial school of the modern type. The shoe-maker's occupation is gone, except as he becomes a part of the mechanism of a great factory, not making *shoes*, but confining himself to the simplest elements of a shoe, cutting uppers or scraping soles. Moreover, there is such competition and such depression in the shoe business as make this trade too unprofitable for prosecution in connection with school work.

6. *Drawing*.—So far, I have been considering only manual training for boys. But there is one branch of a true industrial training which knows no sex. It is suitable and, when rightly considered, essential for boys and girls alike. While visiting the St. Louis Manual Training School two years ago, I said to Prof Woodward, “What can we of the missionary schools, with our financial limitations, do best in this line of manual training?” He answered, “There is one thing that you can do in any school: it costs little, needs no special appliances or plant, and is the fundamental part of any industrial training, *drawing*.” And he was right so far as the utility of the study is concerned. Drawing, not as a matter of picture-making, but as a means of systematic training for eye and hand, a training to accuracy and method, and as a vital help toward foremanship in any trade, ought everywhere to be held as a necessary element of industrial education. Some beginning in industrial drawing has been made in all our institutions. But, in a work like ours, the lack of special preparation on the part of most teachers, their insufficient appreciation of and faith in the study, and the lack of close direct supervision, are serious hindrances to complete success.

The range of industrial work for girls is less wide than that for boys, and lies chiefly in the zone of home making and keeping.

1. *Sewing* is the first subject of instruction. The generation of women who came out of slavery knew nothing, and still know nothing, of needle-work. And so in all our schools, even the day schools, classes in plain sewing have long found a place; though of late the work has been taken up more systematically. all the

girls of certain grades being held to the sewing classes as strictly as to reading or writing. After plain sewing comes the cutting and making of garments, the various forms of seductive "fancy work" being almost wholly ignored.

In our exhibit at the Madison meeting of the National Educational Association last summer were numbers of aprons, dresses, shirts, etc., made by pupils, often of the primary grades; and one of the most noticed specimens was a neatly darned stocking. Even darning must be taught to these girls in school; there is no instructor at home.

2. *Cooking* is much more widely understood by the colored mothers. Indeed, there is a sort of illusory tradition abroad that the negroes are a race of cooks; though, according to my observation, nothing could be farther from the truth. And cooking is only one part of *domestic economy*. Of this art as a whole, the colored women are densely ignorant. They know nothing of orderly housekeeping, of marketing, or of economy in any true sense of the word.

In several of our schools—notably Le Moyne Institute at Memphis—instruction in domestic economy, including cooking, is now well systematized as a part of the course of study for girls. At Atlanta University, a class of young women each year is inducted into a full and careful knowledge of good housekeeping by what is called the cottage plan, the girls doing their own housekeeping through the year under the training of a cultivated house-mother.

Nor should it be forgotten that in every boarding school of the A. M. A. the regular ongoing of the domestic work of the institution, nearly all of which except the cooking and washing is done by the students, furnishes no insignificant or ineffectual training in the art of housekeeping.

3. *Nursing* and the general care of the sick is also a branch in which instruction and training are sadly needed by the colored women. Few things are more pitiful than the condition of the sick among any half-civilized people, with their caprices, their superstitions and their irregularities. In this direction, Fisk University takes a prominent place among our institutions, employing a professionally trained woman who gives her whole time to the hygiene of the school and the training of the students in health-preserving and health-restoring.

It would have been easy to double the length of this article by going more into details with respect to the industrial features in process of incorporation into the work of all our leading institutions, and their industrial influence, the "unconscious tuition" of industry which they have come more and more to exert. Suffice it to add, without hyperbole, that it is easy to *track* these missionary schools, to trace their influence by their results upon the home life and domestic ambitions of the young people who have gone out from them to the work of the world. And this influence is yet in its beginnings.

THE CHINESE.

THE OUTLOOK.

REV. W. C. POND.

With the beginning of a new fiscal year there came to me a deep sense of dissatisfaction with the present status of our work—a sadness which almost touched the borders of discouragement at the decrease in attendance on our schools, and the lack of eager outreaching and aggressive endeavor on the part of us all—Superintendent, Teachers and Chinese helpers,—all alike. The methods, which had been so strikingly efficient in years past, seemed to be failing us now. We

were settled down into them, as ruts; and, no matter how slow or hard or fruitless our movements along the old line, it seemed impossible to see what else to do, or how we could strike out into new paths, or plan any material change in the ordering of our campaign.

Sometimes the question would arise; Is our work done? Has the Restriction Act, which for the present diminishes so greatly the incoming of fresh recruits for our schools, rung the knell of our missionary success? But to this question only one answer was possible. Even if, looking out from a stand-point of consummate Calvinism, we should venture to decide that the Lord's elect among the Chinese in California had all been gathered in, there were, nevertheless, these little flocks of Christ's own sheep and lambs already gathered that must not be left without a shepherd's care. Surely there is a duty that we owe to these, and to leave them untended in this wilderness would be to count ourselves in among the goats on the left hand of the Judge.

But no Calvinism of any sort—and certainly not of our sort—gives us any basis for such an unchristian decision. We cannot shelter behind it, and think to retire with honor when we have as yet only skirmished on the edges of the field. For the Chinese heathenism of California remains to-day, so far as we can see, substantially a solid mass, without any fissure, though not without a scar. Many chips have been struck off from it, and for these we bless God; but the rock-like hardness of the Chinese heart remains substantially unbroken. Say that all our missions have reached, in the aggregate, 5,000 of these souls—there remain 65,000 virtually untouched. Suppose that we could count 1,000 born of God in all the missions (and this would be a large estimate) there remain 69,000 that are still aliens from the commonwealth of Israel and strangers to the covenants of promise, without God and without hope in the world. To penetrate, somehow, this Chinese wall of prejudice, conceit and superstition, and pierce, with the sword of the spirit, the hearts intrenched behind it—to reach, somehow, the myriads not reached, and to bring them forth from the darkness that they love into the saving light that now they hate—this was the problem. You can look at it. I have looked at it—till the sense of helplessness and uselessness threw me down upon my knees with my heart next door to despair. But there the still small voice was heard again, the voice of an *infinite* Saviour saying, "Be not afraid, only believe." "If ye have faith as a grain of mustard seed, ye shall say even to *this* mountain, Remove hence, and it shall remove."

But with fresh courage, born of faith, came a conviction that some change of method,—not as abandoning by any means our schools, but as introducing new methods, breaking in upon an old and worn routine, was indispensable. What it should be I could not tell. One could conceive of several plans of operation, which would be beyond our reach for lack of means, but to find the work and then the workers, and still keep inside the line of safe expenditure—this called for a wisdom which could come to me, at any rate, only from above. We have been seeking this guidance. I say, "we," for I believe that teachers and helpers have prayed with me for it. We expect it to come. We venture to hope that we see it coming.

One token is the opening of new fields, especially at San Diego and Tulare—experiments yet, but hopeful ones. Another token is that in one, at least, of our helpers evangelistic power seems to appear. Not without anxiety did I see him brought within the fascination of the "Holiness Band" and the "Salvation Army," and my fears were not groundless, as some minor symptoms in his spiritual life clearly disclosed. But I believe that his Master and ours knew what was going on and will bring him forth out of it all, unscathed and better fitted for high service



than he has ever been hitherto. At present he is in Oroville. After being there less than a week he wrote, "God has given me three souls—one of them at the meeting last night." And later, Rev. Joseph Adams, pastor of our church there, wrote as follows: "There is a very blessed work going on among the Chinese here. After conference with Wong Ock I invited him to bring to my house all the boys he thought were Christians. I fixed an evening about ten days ago, and invited my church clerk and Dr. Read to be present. Wong Ock came with eight boys. We were occupied with them until nearly midnight. It was one of the most blessed meetings I have had in this county. I examined them, through Wong Ock, as interpreter, in relation to their conversion, how it was brought about, and what was their present experience. Two professed to find peace with God during the meeting. Their child-like faith and ready acceptance of the statements and promises of the gospel were simply delightful. Considering their former training, and the small advantages of Christian knowledge, it was truly wonderful. My brethren agreed with me, that beyond all dispute they exhibited a glorious work of the spirit of God."

A third token of approaching answers to our prayer I see in the coming among us of Rev. D. D. Jones, who has been connected with our South China Mission, under Rev. C. R. Hager of Hong Kong. The French war has so disturbed the people among whom he was laboring, and, for the present, so closed the doors to missionary service, that he has seized the opportunity for a visit to us. He is well fitted for street preaching, and seems to have the evangelistic spirit. By way of experiment I have asked him to labor with us in this city for a month or two—hoping, if the Lord accepts our endeavor, to have him visit Sacramento, Marysville and other points. The beginnings of his work are encouraging, and we ven-

ture to hope that fruit already appears. We ask the readers of the *Missionary* to add their requests to ours, that these tokens may be what the cloud was, big as a man's hand—precursor of glad out-pourings such as those in which Elijah left the mount of conflict and of prayer.

CHILDREN'S PAGE.

LETTER FROM AN INDIAN BOY.

The letter given below was written by a Sioux Indian boy, whose entire education has been gained in the three years he has now been at Hampton Institute. It was written in acknowledgment of a Christmas gift of ten dollars for the purchase of books for himself, sent by a Sabbath-school class of boys in New York city.

HAMPTON, Va. Dec. 18th, 1884.

DEAR FRIENDS: It is impossible for me to write a few lines. I am glad that I will try to say a few words Of my people. We were just like a little baby, When Columbus discovered America, Until now To-day, we are different from what we were at that time. It is hard for us to leave our own old Indian ways at once. You know how hard it is for a crazy man get better from his crazy. It is just so with the Indians, it is hard for us. When I was at home, I was the youngest, But I try to do my best. So my parents wanted me to be kept there, As long as I could. But some of my friends think it will better for me to get a little education, and them some more to help them. It seem to me come to schools, And now I am school in this institution, and it is hard for me to do right. But I try to do my best as well as possible. And I learn little bits of English language or composition and also some history, Ever since I been here about over three years ago. So I am anxious to tell you something about my people, but as I say I have been here three years, I did not know how they getting along. But I think they are become like as civilized now, As some of them try very hard

to do as the white people's. But there are some white men in our agencies, are good but only few of them, And there are most of all bad ones. Those bad ones who are try hard to pull us down. So hoping you will help and pray for us. We may stand against these bad temptation. And finally we shall be risen very slowly, from the lowest to the highest civilization. Some of the white man those who opposed the Indian they said—"The Indians can never be civilized are dead Indian not lives Indians but dead, them are unsuccessful and good for anything." It may be very true. But if some always good people will help us to do right, We shall be civilized as well as any other nation. my friends I wish I could do more, but the language which I am using is rather and difficult for me and keeps me back. Therefore I cannot express of my desire but as I say again We shall not be civilized at once, but we shall in the future. I thank you for money very much.

I am most sincerely an Indian friend.

BENJ. OHITIKA.

The attempt of the writer of the letter to quote the inhuman sentiment so often uttered by bad white men: "There is no good Indian but a dead Indian," illustrates the extreme difficulty an Indian has in acquiring our language. The penmanship of this boy would bear favorable comparison with that of young men of his age as they graduate from our public schools. It is an interesting fact that the Indian under education uniformly excels in penmanship.

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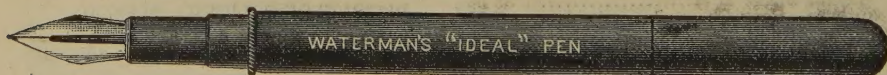
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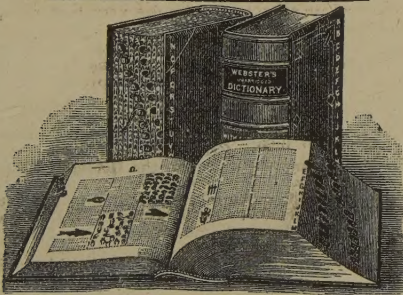
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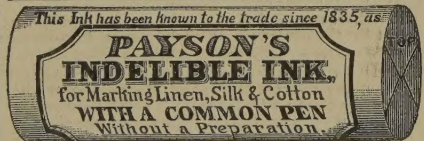
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